

A TRANSLATION OF
PĀNCAGATIDĪPANI

(FEER'S PĀNCAGATI-DĪPANAM)

For my translation I have used Feer's edition of the text Pāñcagati-dīpanam, (Journal of the Pali Text Society 1884, pp.152-61). However, I prefer the title Pāñcagatidīpanī, which is given in the colophon of manuscript M.2 and is consistent with other Pāli titles such as Chagatidīpanī and Paramatthadīpanī, to Feer's incorrect reading Pāñcagatidīpanam (see Mus pp.24-5 and the final footnote of my translation). At the beginning of manuscripts M.1 and M.2 the title given is Pāñcagati. The translation might be subtitled A Cambodian Variant on Chagatidīpanī, since the commentary included with M.2 (MS.BN 347) is an authentic Chagati identical with the commentary on the Chagatidīpanī (Mus pp.28,32), as discussed below.

Pāñcagatidīpanī, Illumination of the Five Realms of Existence, has not been highly regarded but, as at least the work of Feer and the detailed studies of Mus attest, it has its own special interest for scholars and deserves more attention. Feer offers no comment on date or author but, as will be seen from the work of Mus*, it is possible to make a judgement.

A French translation, Pāñcagati, was made by Feer and published in the Annales du Musée Guimet, vol.V, 1883, pp.514-28, thus preceding the publication of his edition of the text. In the introduction to his edition, Feer states that he used MS.BN, Pāli 346 (Cambodian-mūl script), and that its companion MS.BN, Pāli 347 is the commentary on the text contained in 346.

* I am indebted to Prof. Dr Oskar von Hinüber of Freiburg for drawing my attention to the work of Mus referring to Pāñcagatidīpanī, to which Lin Li-kouang alludes in L'Aide-mémoire de la Vraie Loi (SUS), and also Denis in La Lokapāmatti et les Idées cosmologiques du Bouddhisme ancien. I have included the comments and emendations of Mus on Feer's edition and translation in the footnotes to my translation.

In his La Lumière sur les Six Voies, Mus claims that the commentary (MS.BN, Pāli 347) was not used by Feer and points out that it cites not only 'one part' of the text, but the major part of the kārikās (doctrinal verses) of 346; and that for two-thirds of these it constitutes a second recension; also that the MS. 347 is, in spite of its title, internally an authentic Chagati (sa. Sadgati) (six realms of existence). Indeed, as demonstrated by this 'edition enclosed in a commentary', the Pañcagati (five realms of existence) was clearly originally copied from a manuscript which in title and content was a Chagati changed in title by the scribe (Mus p.28).

Mus says that the author's name, Ásvaghosa*, in MS. 347 is correctly transcribed in Pāli as Assaghosa. Ásvaghosa's 'summary' of the realms of existence is always Chagatidīpanī, the explanation of the six realms of existence; careless transcribers did not carry forward to the title the correction made in the text.

The metrical Pañcagatidīpanī (MS. 346) used by Feer lists five sections: naraka, animal, peta, human being and god; it places the passage about the asuras in 'the gati of the petas, the third' (see below, Summary of the Poem). But the Pañcagati commentary (MS. 347), like the Burmese manuscript (Chagati), specifically ends its description of the petagati, passes on to the asuras and closes the chapter about them with the statement 'description of the asuragati'. The commentary therefore recognises an asuragati which, together with the others, brings the total to six. These decisive indications are confirmed by the two Cambodian manuscripts each entitled Pañcagati (m.1 and m.2). These Pañcagatis, like the MSS.BN, Pāli 346 and 347, are therefore identical except in title with the Burmese Chagati - therefore, through it, to the Sanskrit Sadgatikārikās and to their Chinese and Tibetan translations. The commentary on Chagati (B) is identical

* The Sadgatikārikā (of which Chagatidīpanī is the Pāli translation) are technical verses in Sanskrit about the six realms of existence that were extracted from the Saddharmaśrīyupasthāna by Dhārmikasubhūtīghosa (according to the Tibetan translation) or by Ásvaghosa (according to the Nepalese MS.) (Mus pp. 3, 292-3).

with the tīkā on the Cambodian Pañcagati (m.2) (Mus p.32). The agreement between the different Pāli translations of the commentary confirms the Burmese traditions brought to notice by Mabel Bode, according to which the work (to which is attached the author's name Saddhammaghosa of Thatōn) was originally a Chagati. The text itself shows it to be a translation of a Sanskrit poem, identified by Sylvain Lévi with the Sanskrit Sadgatikārikā. Briefly, it entered Indochina from the north-west as a Chagati (the Burmese MS.) and further down the peninsula became a Pañcagati (the Cambodian MS.) (Mus pp.18-21, 29-30; Bode p.104, f.n.8).

Hence Pañcagatidīpanī may be a variant of the Chagatidīpanī written (or translated from the sa. Sadgatikārikā of Ásvaghosa) by 'Saddhammaghosa' of Thatōn, Burma, who was perhaps also the author of the Lokapālatti (Bode p.104, f.n. 7,8; Denis vol.1, pp.I-XVII; Lin pp.103-6, 132n., 308) in the eleventh or twelfth century A.D. (Norman p.174).

CANBERRA

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Abbreviations

Note: S, B, M.1, M.2 and m.1 from Mus p.215.

- S Nepalese MS. of the Sanskrit Sadgatikārikās, copy made by a student of S. Lévi, M. Sherril, and revised by S. Lévi.
- B Burmese MS. of the Chagatidīpanī, with commentary, India Office, London.
- M.1 Thai-Cambodian (mūl script) MS. of the Pañcagati-dīpanī, without commentary, Bibl. Nat. Paris, Fonds pāli no. 346.
- M.2 Thai-Cambodian (id.) of the Pañcagati-dīpanī, with commentary, Bibl. Nat. Paris, Fonds pāli no. 347.
- m.1 Pañcagatidīpanī, Royal Library of Phnom Penh, copy submitted by S. Karpelès.
- m.2 Pañcagati-dīpanī with commentary, Royal Library of Phnom Penh, copy (id.).
- COD The Concise Oxford Dictionary 6th edn (Sykes 1976)
- CPD A Critical Pāli Dictionary (Trenckner 1924-)

f.n. footnote
 PED The Pali Text Society's Pali-English Dictionary
 (Davids and Stede 1921-25)
 sa. Sanskrit

Note: For the sake of brevity, Pāli texts referred to in the footnotes are cited by title or abbreviation (CPD) only (see References).

Summary of the Poem

Verse

1-	Homage
	[A. Three <u>Duggatis</u>]
5-	I. <u>Naraka</u> Section
22-	The Eight Great <u>Narakas</u>
45-	Secondary <u>Nirayas</u>
52-	II. Animal Section
60-	III. <u>Peta</u> Section
68-	<u>Petas</u>
	<u>Kumbhandas</u>
	<u>Asuras*</u>
	[B. Two <u>Sugatis</u>]
70-	IV. Human Being Section
103-	V. <u>Deva</u> Section
110-114	Devas
	[Summary]

* Asuragati, in Chagati a separate (sixth) section.

ILLUMINATION OF THE FIVE REALMS OF EXISTENCE

Let there be homage:

1. Homage to the Virtuous One, Conqueror of What must be Conquered, resplendent with right knowledge, always working for the good of others, the Teacher of the three worlds!
2. 'Whatever good or bad(2) deed is done by themselves with body and so on, people reap(2) the fruit of it; no other creator is found(2).'
3. With this thought, and displaying compassion, the Instructor, the One Teacher of the three worlds(3), spoke for people's benefit about the fruit of each deed.
4. Having heard what was said by the Completely Awakened One, I shall now(4) speak briefly about deeds good or bad to be done or to be eschewed by you.

I NARAKA SECTION

1 The Eight Great Narakas

5. There are the Sañjīva, Kālasutta, Saṅghāta and also the Roruva, Mahāroruva(5), Tapa, Mahātapa and Avīci [hells].
6. Those men who, because of greed, delusion, fear or

(2) subhāsubba[m]] subhāsubha[m].
bhuñjati] M.1 bhuñjanti (Mus p.216).
 Cf. Dhp 165.

(3) tiloke kataru] tilokekagaru (Mus p.219).

(4) Read 'dhunā'.

(5) Cf. SN I 92.
 This verse occurs only in M.1 (Mus p.219).

- anger, kill living creatures, or, having reared(5) them, slaughter - they surely go to Sañjīva;
7. Though killed and killed again for many thousands of years, because they revive there [again and again] it has the name of 'Sañjīva' - the Revival Hell.
 8. Men who show enmity to their friends including mother, father and dear ones, who are slanderers and liars - they go to Kālasutta;
 9. Since they are split like wood with burning saws(9) along [a mark made by] black thread(9), so it is thought of as 'Kālasutta' - the Black Thread Hell.
 10. Those men who kill goats(10), rams, jackals(10) and so on, hares, rats, deer and boar and other living beings - they go to Saṅghāta;
 11. Since, crushed together(11), they are slain(11) there in a total slaughter, therefore this niraya is considered to be named 'Saṅghāta' - the Crushing Hell.
 12. Those men who cause torment of body and mind to creatures and who are cheats(12) go to Roruva;
 13. There they give forth terrible howls, constantly consumed(13) by fierce fire(13), so that is thought

(6) vadhyitvāna] read vaddhayitvāna (Mus p.220).

(9) kakkaccehi] kakacehi (Mus p.220).
See Mus p.79.

(10) ath-] M.1 aj- (Mus p.221).
-lingāla-] read -si(h)gāla- (Mus p.222).

(11) Saṅghātā] Saṅghātā.
ghātyante] ghātyante.

(12) kutakāpamakā] M.1 kūtakāpanakā; read kūtakappanakā (Mus p.224).

- of as 'Roruva' - the Hell of Those Screaming Aloud.
14. Those who take the property of devas, brahmans and [their] gurus, by causing suffering(14) to them even, go to Mahāroruva, as well as those who steal what was entrusted to them;
 15. The awfulness(15) of the fire(15)-torment and also the greatness of the howling [there give rise to the name] 'Great Roruva(15)'; its greatness [must be heard] with respect to Roruva(15), [which it surpasses].
 16. Whoever burns creatures in conflagrations such as forest fires, that person, wailing, is consumed by fire in Tāpana in blazing flames(16);
 17. And since severe torment by burning continues without interruption, therefore it is known in this world here as 'Tāpana' - the Burning Hell.
 18. The nihilist who asserts perversely that Dhamma is non-Dhamma and whoever torments beings is consumed by fire in Patāpana(18);
 19. Because it burns those beings there with fierce fire(19), greater than that of Tāpana, this is said to be 'Patāpana'.

(13) Metathesis of 'h'; cf. sa. vahninā ... dahyamānā.

(14) rakkhato] M.2,B dukkhato (Mus 1939,pp.222,225).

(15) ghoratā] ghorattā (Mus p.227).

See verse 13.
rorovo ti mahā] read mahārorovo ti.
Read Roruvā (Mus p.226).

(16) jalam jalane] M.1 jalajjalane (Mus p.227).

(18) cf. Mahātapa verse 5.

(19) See verse 13.

20. Those showing enmity to(20) those of greater virtue, slaying disciples and also mother(20), father, teacher - they are reborn in Avīci;
21. Even bones melt there because of the heat of terrible fire; since there is no intermission for comfort, it is considered to be 'Avīci' - the Hell Without Intermission(5-21).

Here end the Eight Great Narakas.

2 Secondary Nirayas

22. There are four secondary nirayas(22) for each and every niraya: the [cesspool of] Milhakūpa(22), the [embers of] Kukkula, [the trees of] the Asipattavana and the Nadi [river] (22).
23. Those beings issuing from a great niraya fall into the cesspit; they are pierced(23) with horrible hordes of worms;
24. And, issuing from the Milhakūpa, they fall in the Kukkula; fallen there, those beings are cooked like mustard seeds;
25. And, on issuing from the embers, they see trees shining, green and abounding in leaves - desiring comfort, they draw near;
26. There crows and vultures, dogs, owls(26) and boars, terrible herons, crows and so on, metal-beaked and

(20) katvā ... dosam: cf. sa. krtvā dvesam, showing enmity to, OR sa. krtvā dosam, 'reproaching'.
matā-] mātā-.

(5-21) Cf. Mvu I 5-27.

(22) Secondary nirayas: sixteen, cf. Vism 300.
milha-: see PED s.v. milha.
Cf. Sn 673; MN III 185.

(23) vijjare] vijjhare.

- very fearsome(26),
27. Surrounding everybody, devour their flesh - flesh grown back again, the victims rise up, [are devoured] and fall back.
28. And [those] who assail each other in battle to destroy [each other], because of this(28) wrongdoing are reborn with swords for nails and have suffering for their lot.
29. Their nails are swords indeed, made of iron, ablaze and sharp; since they cut each other to pieces with them so they are thought of as 'Those having Swords for Nails'.
30. By force they make the adulterer climb that simballi tree of metal, flaming, sharp-pointed(30) and with thorns sixteen finger-lengths long.
31. Metal-toothed, huge bodied, blazing fearsome females, embracing him, feed on the one who steals another's wife.
32. Torn up in the Asipattavana [forest], men who are traitors(32) wail(32) - [while] dogs, vultures, owls(32) and crows devour [them].
33. Those who steal others' property again and again feed on red-hot iron balls; they drink molten

(26) -oluka-] -olūka-.
Cf. MkP 107.

(28) pāpena- ... te tu] pāpena- ... tena.

(30) tikkhattam] M.1 tikkhaggam (Mus p.230-1).

(32) -ghātino] -ghātino.
āradante] ārudante 'weeping' (Mus pp.234-5).
-gijjhē luka-] M.1 -gijjhōlūka-.

copper(33).

34. Dogs with fearsome iron teeth violently devour(34) those men, though they cry out [like] bellowing cattle(34), [those men] who are always partial to hunting(34).
35. Those who kill [creatures] born in water, such as fish, go(35) to the terrible river Vetalani whose running water is like blazing(35) copper; [there] one is consumed(35) by fire(35) for a long time.
36. Whoever, full of moha, goes to law contrary to the Dhamma because of his greed for bribes, weeping(36), is struck with the discus in naraka.
37. For a long time red-hot hammers like mechanical mountains crush those who in this world have caused crushing to creatures in various ways(37).
38. Those breakers of the Dhamma-bridges and those who preached the wrong Path weep as they follow a [real]

(33) Cf. Sn 667; see Mus pp.232,235.

(34) khadanti] khādanti.
?vassagonam; see Mus p.236.
sadā khetake] sadākhetake.

(35) yanti (plural) but S yāti.
jali-] read jalat-.
dayhate (singular).
See verse 13.
Verse: cf. Sn 674.

(36) kandam] kandam; ?PED 'for a while' Pañca-g 36 cited.

(37) Cf. verses 10,11.

path fitted with sharp blades(38).

39. Men who crush lice(39) and so on between their nails weep for a long time and are crushed again and again between rams as big(-bodied) as mountains.
40. And, whoever undertakes right conduct, but does not maintain it correctly is broiled for a long time in Kukkula with flesh and bones dissolving.
41. Anyone who lives even a little(41) by a wrong means of livelihood is plunged in dung and urine(41) and is eaten by hordes of worms.
42. Those who crush on sight the insects that appear in the midst of their rice(42) are crushed again and again by iron pestles(42) there indeed.
43. Men who are cruel(43), exceedingly wrathful, always intent on killing and gladdened by the suffering of others are reborn as Yama's rakkhasas(43).
44. Once the seeds(44) of absolutely all suffering have

(38) khuradharā pi tam] M.1 khuradhārāpitam (for khuradhārappitam; Mus pp.239-40); cf. khuradhāra, a niraya for abortionists (Ja V 269,274f.); cf. Vism 163; cf. Sn 674.

(39) -yukā-] -y-ūkā-, OR -yūkā-.
Cf. verse 42.

(41) anunā] anunā.
-mugge] M.1 -mutte (Mus p.240).

(42) disvāvihi-] disvā vīhi-.
tatr-ayomusaleh-eva: cf. S āyasair musalais taptais, 'by burning iron pestles' (see Mus pp.240,242).
Cf. verse 39.

(43) Read kurūra.
See Mus pp.209sq.,242.
Cf. verse 10.

been distinguished, beginning with the first, [as to] any wrongdoing of body, speech and so on - one should not indulge in that [wrongdoing] even minutely(44).

Naraka - the first section

II ANIMAL SECTION

45. Because of passion, they are reborn in the womb of geese, doves and the like, [in the womb] of rhinoceroses(45), [in the womb of those] exceedingly influenced by passion(45); [and] because of [their] moha, in the wombs of insects and so on.
46. Because of anger and ill-will they become snakes, because of pride and obduracy, lions(46); some are reborn, on account of their excessive conceit, in the wombs of donkeys and dogs.
47. He who is avaricious [or] discontented gets birth as a monkey; the foul-mouthed, the fickle and the shameless are reborn in the wombs of crows.
48. Those flogging, fettering and injuring(48) elephants, horses, buffalo and the like become spiders(48) of cruel character, stinging insects and scorpions.

(44) bhijjā-] read bija- (Mus pp.242-3).
yam tam dandāpi] read yat tad anv api.
 See Mus pp.217,243.

(45) khattānam] M.1 khaggānam (Mus p.244).
 M.2,B: gadrabhānam, 'of asses' (Mus p.244).
 In SUS k. 18: 'quadrupèdes, oiseaux, poissons, insectes, etc., considérés tout d'abord d'après leurs caractères: lascifs, féroces, jaloux etc. ...' (Lin Li-kouang p.23).

(46) mittādhipā] M.1 miggādhipā; read migādhipā.

(48) -middhāhi] -middhehi (Mus p.246).
sukā] lūtā (Mus p.246).

49. Men who are flesh-eating(49), angry and avaricious are reborn after death as tigers, cats, jackals, bears, vultures, wolves(49) and so on.
50. Men who are generous givers yet angry and cruel (become) Nāgas of great iddhi-power; though charitable they become garuda-lords because of anger and haughtiness.
51. If any wrongdoing in thought and so on has been done by themselves, they are reborn in the realms of animals; therefore one should shun that [wrongdoing](45-51).

Animals - the second section

III PETA SECTION

1 Petas

52. Those who(52) steal what can be chewed and eaten and who lack energy [for good deeds] become corpse(52)-eating petas, Katapūtanās.
53. Those who oppress the young and cheat them because of greed are themselves reborn Katapūtanās to feed(53) on birth-impurities.
54. Whatsoever men are engaged in low practices, the mean, the avaricious and the constantly greedy are reborn after death as goitrous(54) petas.

(49) mamsadā] M.1 mamsādā (Mus pp.246-7).
-vāka-] M.1 -vaka- (Mus pp.246-7).

(45-51) Cf. Mvu I 27-8.

(52) yehi] ye hi.
kunāpa-] kunapa-.

(53) -āharā] -āhārā.

(54) Read galagandakā 'goitres' (Mus p.248).

55. Whoever prevents others from giving and does not himself give anything becomes a hungry, thirsty peta, needle-mouthed and big-bellied.

56. Whoever preserves(56) [his] wealth for his family [but] neither enjoys nor gives it(56) is reborn a peta taking [only] what is given, eating funeral offerings(56).

57. Whoever longs to steal another's property, and gives and then regrets it, is reborn as a peta feeding(57) on dung, phlegm and vomit.

58. Whoever speaks unpleasantly in anger, words hitting vital spots(58), because of that deed becomes for a long time a peta with mouth like a furnace.

59. And whoever is cruel-minded, without sympathy and quarrelsome, would become a fiery peta eating worms, insects and beetles(59)(52-9).

2 Kumbhandas

60. Any village(60)-fraud who himself gives but stops [others] giving is reborn a kumbhana, deformed, [but] doing honour(60).

(56) bhuñjati] M.1 rakkhati (Mus p.250).
laddha-] saddha- (Mus pp.250-4).
Cf. AN II 68.

(57) bhakkako] bhakkhako.

(58) vākyam amm-] read vākyam mamm- (Mus pp.254-7);
see also Mus p.248.
-avaghatanam] read -avaghattanam (Mus p.254).

(59) See Mus pp.250-4, 257.
(52-9) Cf. Mvu I 28-9.

(60) gama-] M.1 gāma- (Mus p.258).
pūjamāno] cf. S pūjyamānah (Mus p.258).

61. Whoever pitilessly kills animals, but gives [them] to be eaten [by others] inevitably(61), after death finds [his] various kinds of food [as] a rakkhasa.

62. Those who are always intent on scent and garlands, are slow to anger and are munificent are reborn after death as gandhabbas, furthering the delight of the devas.

63. Whoever is angry, malicious and offers goods out of greed is reborn as a pisāca, evil-minded, with deformed visage.

64. Those men who are constantly corrupt, fickle, causing pain(64) to others, [but] constantly delighting in giving, become bhūtas after death.

65. Those who are horrible, angered, [but] generous, and those fond of intoxicating liquors are reborn after death as yakkhas, feeding on horrible things(65), fond of liquor.

66. Those who in this world convey folk such as mother, father and guru in carriages become yakkhas travelling in celestial palaces, provided(66) with ease.

67. Because of the fault which is craving and avarice, after death people are reborn petas; [and they are reborn as] yakkhas and so on because of deeds good(67) but spoiled - therefore one should shun wickedness.

(61) vassa] read 'vassam'; cf. verse 107.

(64) -pila-] -pilā-.

(65) m.1,m.2: ghorācārā, 'whose conduct is cruel' (Mus p.259).

(66) -samyuttā] -samyutā.

(67) petāsubhehi] petā subhehi.

3 Asuras

68. That treacherous person who is always deceitful [but] commits no other sin, who is quarrelsome [but] generous, becomes lord of the asuras(68).
69. Vepacitti's asuras went to the realm of the Thirty-three devas; those named the Kālakānja asuras(69) were included among the petas.

Petas - the third section

IV HUMAN-BEING SECTION

70. Among devas, asuras and men, man is short-lived because of injuries [done by him] or long-lived because of injuries not [done] - therefore one should avoid [causing] injury(70-102).
71. Leprosy, wasting, fever, madness and other ills of human beings exist here on earth(71) among men because of killing, flogging and fettering.
72. Whoever is a thief of others' goods and offers nothing whatever does not acquire wealth, however great his effort(72).
73. Whoever takes wealth ungiven and gives gifts is reborn after death [first] wealthy then penniless(73).

(68) Cf. Mvu I 30.

(69) Cf. Kv VIII I.

(70) himsā] himsam (S himsām; see Mus p.179).
(70-102) Cf. Saddh 77-90; see also Mus pp.179sq., 260.

(71) honti ha] hontīha.

(72) See Mus p.262.

(73) nidhano] niddhano.

74. Any man who is neither thief nor giver nor exceedingly miserly surely obtains, with great difficulty, lasting wealth.
75. That man who is never a thief of others' goods, generous and free from avarice, obtains many rich(75) possessions which cannot be stolen.
76. Whoever gives food here on earth(76) is always reborn to comfort, given long life, beauty and strength, is wise and avoids disease.
77. Whoever would offer garments is reborn modest, beautiful, splendid(77), dear to people and receives(77) garments.
78. Whoever gives houses here on earth(78) with joyful heart, for that creature there will arise palaces(78) rich in all the pleasures of the senses.
79. Whatsoever men offer bridges, sandals and so on(79) are always comfortable [in the next life]; they obtain the best of carriages.
80. Those who build watering-places - wells, tanks, ponds - are [reborn] comfortable, free from heat and free from thirst.
81. Whoever offers a garden, the refuge of all

(75) S istam, '(possessions) desired' (Mus p.265).

(76) dadāti ha] read dadātīha (S) Mus p.264.

(77) suchāyo] succhāyo.
-labhī] -lābhī.

(78) dadāti ha] M.1 dadātīha (Mus pp.263,266).
pasādā] M.1 pasādā (Mus pp.263,266).
Play on words: vippasanna, pāsāda (cf. sīdati) (Mus 1939, p.267).

(79) And so on: embankments, causeways (Mus p.268).

- creatures, would be reborn worshipped with flowers, be always rich and glorious.
82. Erudition is obtained(82) by giving knowledge, and wisdom by means of analysis(82); by giving medicine and safety, one is reborn free from illness.
83. By giving lamps one becomes clear-sighted, by giving the sound of music one becomes sweet-voiced, by giving bed and seat a man obtains ease.
84. Whoever here on earth gives(84) a cow and so on, and edibles along with(84) milk and the like becomes strong, beautiful, wealthy and long-lived.
85. By giving a maiden one obtains(85) sensual pleasures and a retinue; and by giving land one is reborn prosperous in money and grain.
86. Whichever return(86) is desired(86) [of one] - leaf, flower, fruit, water and also(86) a pleasing conveyance(86) - should be given to whoever wants it(86).
87. Here on earth he who gives(87), spoiling [his gift], for the sake of heaven or on account of fear, for

fame or for comfort, reaps spoiled fruit.

88. Whoever gives something for the good of others, with heart full of sympathy, not heeding his own good, reaps unspoiled fruit.
89. Anything whatever that is given to another at the proper time in the proper way - [in the next life] all that is present in just that [same] way.
90. Not oppressing others, at the proper time [and] according to what is desired, without spoiling [the gift], one should oneself give that [giving] indeed(90) not contrary to the Dhamma.
91. There is indeed yielding of fruit from gift[s] being given in this way - giving is thought to be the most important cause of all the comforts [that can accrue from deeds].
92. Whoever keeps away from another's wife indeed obtains a comely wife; whoever even with his own wife avoids the wrong place and time(92) becomes a man.
93. [But] that man who does not stop his lecherous intentions towards the wives of others and takes pleasure in amours(93) becomes a woman.

(82) pāṇī-vyāsenā] M.1 pāṇī vyāsenā.
M.2 'bhyaṣena, 'by causing repetition (of reading)' (Mus p.271).

labhate] M.1 labbhate (Mus p.270).

(84) dadāti ha] read dadātīha (Mus p.274).
-samyuttam] -samyutam.

(85) labhī] lābhī.

(86) OR read bhattiyā, 'with reverence' (Mus p.275).
yattheccitam] M.1 yatheccitam.
athāpi] M.1 athāpi (Mus p.274).
Svacanam priyam, 'benevolent speech' (Mus p.274).
-atthinā] M.1 -atthino.

(87) dadāti ha] read dadātīha.

(90) tam hi] S hitam, 'what is beneficial' (Mus p.276-7).

(92) snehappadesakālādi] read sehi-pp-adesakālādi (for sehi-pi).

Wrong place: in front of a monument raised above relics of the Buddha, in front of a holy image, a book, a teacher and so on; wrong time: when a woman is menstruating, pregnant and so on (Mus p.278); wrong time: by day; cf. MkP 14.74 (Pargiter p.81).

(93) OR pleasure 'par des voies défendues' (Mus p.279).

94. That woman who loathes her womanhood(94), is moral, is little affected by passion and always longs for manhood would attain manhood.
95. And whoever properly enters(95) upon a religious life which is free of disquiet(95) becomes splendid, very virtuous, wealthy and venerated even by the devas.
96. An abstainer from the drinking of intoxicating liquors [is reborn] with sure memory, not bewildered; a truthful person is reborn glorious, and provided(96) with comfort.
97. Whoever causes no division(97), even between people [already] of divided views, is reborn strong-minded and with faithful(97) retinue.
98. Whoever always carries out(98) gurus' commands with joyful mind and teaches what is beneficial and non-beneficial becomes one whose words are welcome.
99. Humbled by their disrespect of others, elevated by the opposite, people have(99) comfort having given comfort, and suffering having given suffering.
100. Those who indulge in contempt for others, are

(94) narattam] read nārittam with verse 93.

(95) nivesati] cf. S nisevati.

nivātan̄kam] M.1 nirātan̄kam? 'irreproachable' (Mus 1939, p.279).

(96) -samyutto] -samyuto.

(97) Cf. It 11.

Play on words: bhinnā 'division', bhedā 'divided' and abhejjā 'not to be divided'.

(98) kuruto] ?kurute.

(99) bharanti] M.1 bhavanti (Mus p.281).

treacherous and untruthful, and take pride in their beauty become hunchbacks and dwarves.

101. Avaricious for skills, one would become stupid; and unpleasant to the pleasant, become dumb. Whoever is indignant at friendly words is reborn deaf and bewildered.
102. Suffering is the fruit of evil, comfort of meritorious action, a mixture of a mixture - one should know that every fruit corresponds to the deeds.

Human-beings - the fourth section

V DEVA SECTION

1

103. And whoever is not looking for his own comfort and takes no joy in his household, this one(103) as chief of planets would attain the realm of the Mahārājika gods.
104. Whoever honours mother, father and clan(104) elders, is charitable, patient and takes no pleasure in quarrelling would be reborn among the Thirty-three Gods.
105. Those men who are neither devoted to dispute nor indeed joyful-minded in quarrels but devoted exclusively to righteousness go to the Yama gods(105).
106. Those men who have much learning, know the Dhamma [by heart], are very wise, longing for mokkha, completely content(106) with the virtues go to the

(103) vāyam] cāyam.

Play on words: pariggaha, gaha (Mus p.283).

(104) -kule-] S -kula- (Mus p.284).

(105) See Mus pp.68,n.1,cf.69sq.,250-4,286.

Tusita(106) gods.

107. Those men who by themselves are based on right conduct, giving(107) and monastic discipline, and are full of effort inevitably(107) go to the Nimmānarati gods.
108. And those who are of superior virtue, are open-minded and attached to giving, self-control [and] restraint [will be among] the Paranimittavatti(108) gods.
109. One attains to the Tāvatimsa heaven by right conduct, to the blessing of Brahmā's world by jhāna meditation and to nibbāna by knowledge(109) of things as they really are(103-9).

2

110. The fruit of one's deeds is pleasant or unpleasant. This fruit has been expounded by me - one goes to a comfortable state because of pleasant deeds; suffering has unpleasant deeds as its origin.
111. This trio should be pondered: death, disease and indeed old age, separation from things loved(111), [and whatever] was the fruit of each deed(111) -

(106) Cf. Sn 58.

Tussitopagā] Tusitopagā.

(107) OR -ppadāna-] ?-ppadhāna-, 'effort'.
vassam] vassam (Mus p.288); cf. verse 61.

(108) Parinimittavattino] Paranimittavattino.

(109) -parimānānam] M.1 -parimānā (Mus p.288).
(103-9) Cf. Mvu I 30-3.

(111) Cf. SN V 421; Vism 498,505.
kammano tassa tam phalam] cf. kammuno yassa yapphalam (verse 3).

112. In this way one reaches destruction of passions; whoever is free from passions attains(112) meritorious action; thus one renounces evil. You must all listen to this briefly(112):
113. This has been spoken about by the Great Isi: 'Doing what is beneficial for others and avoiding what is harmful to others is meritorious action; evil is the reverse(113)'.

114. The realms of the devas and men and the three evil(114) regions are the five courses [of rebirth], explained(114) by the Buddha Himself to be the three states of existence.

Devas - the fifth section

Pañcagatidīpanī is complete*.

(112) icchatī] cf. S rcchati.
samāsato: cf. samāsena verse 4.

(113) pūñña-pāpa-vipallāso] read pūññam pāpam vipallāso.
Sadgatikārikā and Chagatidīpanī end here; M.1 adds verse 114 (Mus p.293).

(114) pāpā yā] M.1 pāpāya.
nidditthā] nidditthā.

* -dīpanā(m) samattam] read -dīpanī samattā (M.1
-dīpanā sapattā); cf. Mus pp.24-5.

Glossary and Index of Proper Names

* indicates a word from the text which occurs in neither CPD nor PED, OR a word from the text which does occur in either CPD or PED, but with inappropriate meaning. Commonly occurring Pāli words, including technical terms, are included only if they appear in the translation or footnotes.

*akesayitvā 90: see kesayitvā.

*atikapana 74: very miserly; ?PED 'very miserable' Pañca-g 74 cited.

*anāga 93: l'amour; volupté (Burnouf 1865 p.19).

*adesakāla 92: wrong place and time.

*apahārin 31,33: thief.

*abhusūyaka 101: cf. sa. abhyasūyaka, indignant; ?CPD 'envious, calumnious'; ?PED 'zealous'; Pañca-g 101 cited in both.

*abhibhāmin 8: approaching.

*avaghataṇa 58: read avaghattana, striking.

*avirodhita 90: not contrary to; ?PED virodhita, 'obstructed' Pañca-g 90 cited.

*asammagga 38: wrong Path; cf. sa. sanmārga, right path.

Asipattavana 22: sword-leaf-wood, a niraya; Sn 673.

asura 68-9: opponent of the gods.

*āradante 32: ?CPD '(they gnash) brass teeth' Pañca-g 32 cited; read ārudante, 'weeping'.

iddhi 50: psychic powers.

Isi 113: inspired holy man.

*kalippiya 68: quarrelsome; ?PED 'gambler' Pañca-g 68 cited.

Kālakanīja 69: the very lowest of the asura groups, of fearsome shape.

Kukkula 22,24,40: glowing-coals niraya; Ja V 114,143-4; MN III 185.

kumbhanda 60: pot-testicle, class of demons with huge stomachs etc.

kulejettha 104: clan elders (PED s.v. jettha).

*kūṭa-kāpamaka 12: kūṭakappanaka, cheat (Mus p.224).

*kesayitvā 87,90: cf. sa. klesayitvā, having spoiled; see kileseti PED.

*kopana 43: wrathful.

*krūra 50, kurūra 43,48,59: cruel.

*khajjara 48: cf. sa. kharjūra; stinging insect; ?PED 'caterpillar' Pañca-g 48 cited.

*khamin 104: patient.

*khyāta 17: named; PED only khāyati, 'seems to be, appears like'.

gandhabba 62: class of deities, the lowest of the deva groups; the heavenly musicians.

garuda 50: class of huge mythical birds living in simbali-groves; Ja I 202.

guru 14,66,98: see COD.

*cintanīya 111: to be pondered; PED only cinteyya and cintetabba.

*cūnnanti 42: cf. sa. cūnnyate, is crushed.

*cūnrita 39: crushed.

*jalat 35: blazing.

jhāna 109: special religious experience in meditation, reached in a certain order of mental states.

Tāvatimsa 109: the second of the six deva-worlds, the realm of the Thirty-three gods.

Tusita 106: 'full of delight', the fourth of the six deva-worlds.

*tejassī 95: cf. sa. tejasvin, splendid.

duggati: realm of misery.

deva 14 etc.: god.

*drava 35: running; see dava PED.

Dhamma 18,36,38,90,106: cf. Dharma COD.

*dhīmant 76: intelligent; see dhīmant PED.

naraka 36: see niraya.

nāga 50: serpent demon.

nibbāna 109: cf. nirvana COD.

Nimmaṇaratī 107: 'delighting in own creation', the fifth of the six deva-worlds.

niraya 11,22-3: hell.

*nirātāmka 95f.n.: free from fear or pain.

*padātar 65,68: liberal; ?PED 'extravagant, a squanderer' Pañca-g 65,68 cited.

Paranimmittavattin 108: 'rejoicing in the work of other (devas)', the sixth and highest of the six deva-worlds.

*parituttha 106: cf. sa. paritusta, completely satisfied.

*parivāravat 85: having a great retinue.

*pāṇin 42: [worms and] insects (Mus p.242).

pisāca 63: demon.

*pūtana 52-3: class of demons, presumably stinking.

peta 52,54-9,67,69: ghost.

*phālyante 9: are split.

brahmaṇi 14: see COD.

Brahmā 109: chief of the gods.

*bhatya 86: cf. sa. (lexicographers) bhrtyā, support, maintenance, wages; see bhati PED.

bhūta 64: demon.

Mahārājika 103: the retinue of the Four Kings, the lowest of the six deva-worlds.

*miggādhipa 46: lion; see migādhibhū PED.

*middha 48: hurting.

Milhakūpa 22,24: cesspit niraya.
 *mesa 39: cf. sa. mesa, ram.
 mokkha 106: liberation.
 moha 36,45: delusion.
 yakkha 65-7: demi-god.
 Yama 43: Death.
 Yāma 105: third of the six deva-worlds.
 *yūkā 39: louse.
 rakkhasa 43,61: demon.
 *lobhin 54: covetous.
 *vassa 34: cf. sa. vāsra, 'bellowing'.
 *vāla 83: cf. sa. vāda, sounding (of a musical instrument); ?PED 'music' Pañca-g 83 cited.
 *vunhi 13,15,19,35: cf. sa. vahni, fire (metathesis of 'h').
 Veturani 35: river in the great niraya.
 Vepacitti 69: asura chieftain.
 *salajja 77: feeling modesty.
 simbali 30: silk-cotton (kapok) tree in hell.
 sugati: realm of bliss.
 *succhāya 77: beautiful, splendid.

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Texts

Note: texts cited in footnotes by title only; all are editions of the Pali Text Society except where otherwise indicated.

AN	<u>Ānguttara-Nikāya</u>
It	<u>Itivuttaka</u>
Kv	<u>Kathā-vatthu</u>
Ja	The Jātaka together with its commentary (V. Fausbøll) I-VI, 1877-1896
Dhp	Dhammapada (V. Fausbøll, 2 edd.), Copenhagen 1855 & London 1900 [verses]
Pañca-g	<u>Pañcagatidīpanī</u>
MN	<u>Majjhima-Nikāya</u>
Mvu	<u>Mahāvastu</u> (Senart), I-III, Paris 1882-97
MkP	<u>Mārkandeya Purāṇa</u> (see References s.v. Pargiter)
Vism	<u>Visuddhi-magga</u>
SN	<u>Samyutta-Nikāya</u>
Saddh	<u>Saddhammopāyana</u>
SUS	See References s.v. Lin Li-kouang.
Sn	<u>Sutta-nipāta</u>